



FRANCISCAN HERALD

AND

FORUM

*My plan for social reform is
the Third Order.—Leo XIII*

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2. To observe moderation in acquiring and enjoying goods of fortune.
3. To administer all goods of fortune in a way that they will serve the common good no less than personal advantage.

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THEN AND NOW

EVERY NOW AND THEN WE MOD-
ERNS lapse into a self-congratulatory mood, and tell ourselves that by comparison with past ages we are fortunate for being ever so much farther advanced in civilization. Perhaps we are. We certainly ought to be. We have scores of advantages over former ages, all of which constitute so many reasons why we should be better off.

Our Holy Father, too, in his recent address to the Tertiaries of Rome, which we carry on page 67 of this issue of THE FORUM, declares that it is little to the point to paint one's own age as the blackest in history; always there are hopeful features, and it is for the sincere to get down to business and develop the hopeful factors; with the tendency toward the abyss being always present, constant counteraction to the tendency is always imperative.

That there are today tendencies toward the abyss, who would deny? That would be to deny original sin. That the tendency toward the abyss is bound to be more widespread and heady with the removal of religious restraints, who would deny? That would mean that after all religion is not an indispensable factor in promoting and stabilizing the virtue

and welfare of a people; it would make religion out to be a matter of obligation perhaps, but not part of the law of nature in the sense of a thing that cannot be replaced in its contribution toward good order by, say, police power.

But what if police power itself, and what if government itself back of police power, shows unmistakable signs of a tendency toward the abyss, not to mention that it has plunged into the abyss? Must the case history of recent governments, both fallen and still operative, be rehearsed to show that governments as well as police power can be very bad indeed, in principle as well as in point of foul injustice to their people no less than of being a menace to the peace of the world?

Feeling secure back of constitutional guarantees, we can sit back and feel virtuous horror over the unbelievably barbaric and bestial excesses perpetrated on the stage of our modern world in other sections of the stage. But it must not be overlooked that no government in all this world so much as thinks of dispensing with guarantees—on paper! The question is what is done about such constitutional guarantees in operative fact. There is the hitch!

All such guarantees are futile delusions unless back of them is the mentality of religion—the sense of responsibility toward almighty God and his holy will as expressed in the Ten Commandments and the Faith. Constitutional guarantees or none, no people is safe in the hands of the powers that be, except in the measure that all the people, and most assuredly rulers and police, seek to imbue their whole being with the thought of responsibility to God. Oaths of office? Just so many words, unless in mind and heart those who take them mean to appeal to God that he should bear witness to the sincerity of their intention and avenge his outraged holiness on them if they do not to the best of their ability make good their oath.

Could we ever, right here among us, have a Gestapo and a government of the Hitler stripe?

Answer that question yourself by answering a few other questions: How deeply imbued with the spirit of responsibility toward God are those into whose hands we commit our destiny by means of the ballot? Are they convinced Christians, or just businesslike politicians to whom turnover is the sole or the prime consideration? What reason is there to believe that put to the test they would hew to the line of God's will even to their personal undoing? Where would they have learned to guide themselves by such convictions?

Yet we take the electing of them so casually, with no thought except for the moment's advantage.

Answer the questions yourself, I say. If you are content with the answers, and if your contentment is justified, we are indeed a fortunate people, and we are well along on the road of true civilization. Our peace and general security then rest on something more solid than paper. They rest on God.

If, however, you are disturbed by the time-serving and the self or party interest which you behold in these people; if you see in them no signs that can be taken at face value, of devotion to God and his cause first and foremost and above all other considerations; if you find corruption rife among politicians and police alike, with malpractice in office and advantage taken of the helpless; if you find them swaying to every breath of propaganda and public sentiment no matter how far foul of God's will it be; then I ask you—not to begin berating them but to do something about your future. And that, by doing something about yourself!

For if you must tell yourself that momentary advantage, rather than God's pleasure first and foremost and always, guides your actions, you are adding your bit to the general evil mentality that can create—is creating?—a Gestapo and a Hitler government among us. You in your way. They in their way.

Pope Pius in the address to which we refer, commends an institution which has proved remarkably effective in developing Christian virtue especially among the influential classes. He declares that Society today needs urgently the spirit of that institution not only for its peace, happiness and prosperity, but indeed for its very existence.

In that institution men and women, old and young, pledge themselves publicly to Mother Church that they will under all circumstances keep the Commandments and cling to the Faith. The more people join that institution and redeem the pledge they make in it, the better for them and for the world.

That institution is the Third Order of St. Francis! Join it as soon as ever you can. ●

THE SPIRIT WE NEED

POPE PIUS XII
AND THE THIRD ORDER

ARE WE THE WORST?
COULD WE BE BETTER?

Address to the Tertiaries of Rome in Audience September, 1945.

HUMAN KIND TOO OFTEN PRESENTS the discouraging picture of a trend toward the abyss, where it thoughtlessly and carelessly, drunk with false pleasure and burning with the fever of sensuality and pride, lets itself be led by the spirit of the world. Nevertheless it also affords the picture, that is of course less conspicuous yet nonetheless real, of aspiration to the heights of natural and supernatural life under the powerful influence of the spirit of Christ. That sort of aspiration is the most ardent desire of your heart, dear sons and daughters of the Third Order of St. Francis.

If it is a fatal illusion to be blind to the evil prevalent about us, it is just as blind to let pessimism induce us, as it so readily does, to see only the bad side of our day and to regard our day as the worst in history. That is a common tendency, it may be said, of all ages and generations. It supplies an excuse to those that seek to dispense themselves from any endeavor to cure a disease which is regarded as incurable in any case.

Discouraging Conditions

WHEN GOD MOVED HIS SERVANT Francis to be his instrument in the work of reconstructing Christian society on a healthy basis, society to be sure presented no reassuring outlook. The spirit of the world paraded the glitter of all its allurements and succeeded in making them objects of admiration and keen ambition.

It was the kind of world described by St. John (1 Jn. 2, 16) as the lust of the flesh, the lust of the eyes, and the pride of life in the midst of which the son of Peter Bernardone

grew up as the blithe and brilliant leader of a set of young dandies. He too was caught up in the love of luxury and lavish display as well as of pleasure and dissipation. If men of affairs in that day had their seemingly more serious pursuits of a kind that they pursued them with utter determination, these pursuits too were just another form of the spirit of the world. Their ambition was toward vast wealth and high social rank, so as to win for themselves and their children the privilege of vying in splendor with the great, of being accepted among them and rising to their social level. Such being their aim, it was a simple matter for them in time to lapse into the love of leisure and folly which marks that class.

In general, discord, born particularly of rivalry and ambition, of jealousy and self-love, prevailed in society, breeding wars and never-ending reprisals of one government, or city, or family, on the other.

Public morals were in keeping with these living conditions. It is little short of a miracle that young Francis could keep chaste in such circumstances, with his love for the companionship of those light-headed young playboys. License was so widespread that it no longer caused talk and astonishment. Indeed respectable people came to look on the condition as something censurable of course but quite inevitable and normal.

Need we alter the features very much to find in the picture just other lineaments of our own age?

Fire Fought With Fire

AS THE INSTRUMENT OF HIS MERCIFUL designs for the welfare and

reformation of the world, God chose precisely a man of the world such as Francis was, but one divested of the spirit of the world and dressed in the spirit of Jesus Christ. These two spirits began to match forces with each other on every front, where they stood in the most unreconcilable opposition to each other.

To the thirst for gold and wealth with its parade of luxury and folly, Francis opposed impassioned love of poverty, making Poverty his spouse on the cross of Jesus Christ. To the mad love of pleasure, sensual enjoyment and the mischief it engenders, Francis opposed mortification and keenness for suffering, crucifying himself to the world and bearing in his flesh the stigmata of Christ. To jealousy, vengeance, discord, hatred, and all the bitter triumphs of pride, Francis opposed the serene joy of universal love, of the charity and peace of Jesus Christ.

In this unrelenting campaign of army against army which Francis recruited and managed, it was not his plan, like that of others before him, to confine himself to the fortresses of convents, to conduct his warfare there amid solitude and silence with the weapons of prayer and penance alone. On the contrary, he set the world agog with his legions of men who only the day before were arrayed in pomp and pride and now issued forth dressed in the severity of sackcloth, presenting the long forgotten spectacle of voluntary poverty, mortification, and fraternal charity.

That, however, was not enough to satisfy the heart of Francis. He meant indeed to have this holy shock troop live in the world, yet at variance with it by all manner of clashing contrasts, which were to remain such. Still these select troops did not yet realize to the full the idea of his Divine Master when

he said: Father, I do not pray that thou take them out of the world, but that thou keep them from evil (John 17, 15).

An inspiration from on high showed Francis, alongside of this army of religious, a countless host of other campaigners. This host was not to be marked by any of those sharp extreme contrasts which doubtless had their success in making conversions but did not permit the penetration among souls like that, for example, of oil which will soak into the hardest marble and saturate it with its fragrance. They dressed like people in the world, they founded numerous families, they worked in business offices, in workshops, in the chairs of universities, at the bar of law, in the fields of battle, on the throne of kings, everywhere discharging the duties of their condition in life or of their office.

Being Different

BUT WHAT DID FRANCIS HOPE TO achieve with them in the campaign against the world if they were not to be distinguished in any way from the world?

They wore the livery of the world, but they did not share the spirit of the world. They were to spread the spirit of Jesus Christ among the people.

That is how your Seraphic father satisfied the twofold desire of his heart: to embrace with the same love all classes and conditions of Christian society by making them all to the extent that was possible sharers in the life, the work, and the merit of his sons, and to make himself in the person of his secular Tertiaries all things to all men to gain them all for Jesus Christ.

And as a general thing Francis accomplished his purpose. The Third Order exerted a deep and powerful influence on the religious and social life of the time. The

thirteenth century remained an arena of violent antagonisms. But the danger of falling into the spirit of laicism and materialism was happily surmounted, to the extent that the era of St. Francis and St. Dominic is reckoned in the history of the Church among the most productive and flourishing in Christianity. The merit for that signal achievement goes in good part to the credit of the Third Order of the Poor Man of Assisi.

In all the succeeding centuries your Franciscan movement has provided means and incentives which even in our age have proved remarkably effective in developing Christian virtue especially among the influential classes. That is why our immortal predecessor Leo XIII in his far-sightedness wished in the constitution *Misericors Dei Filius* to make your rule accessible to a greater number of people and more feasible in our day. At the same time it never entered his mind to abate its spirit to any substantial degree.

The Spirit We Need

THAT SPIRIT IS A SPIRIT OF POVERTY, by means of the detachment of the mind from earthly goods, of flight from luxury and greed, and of generosity in coming to the aid of our brothers in need. Can you imagine a time calling more imperatively than ours for a life animated by this spirit? Through it would not the misery and the menaces occasioned by the war be largely minimized and at least to some extent removed?

That spirit is a spirit of mortification which consists in renouncing inordinate gratification, in resisting the appetite for pleasure, creature comforts and sensual satisfaction, in suffering all the annoyance and all the privations to which we may well say everybody is exposed in these difficult hours at every mo-

ment. What a magnificent field of activity opens up before you in this regard. The unrestrained craving for pleasure, the deplorable reactions of which are felt above all in the desecration of the holy days, cannot be combated with any founded hope of success except by Christian self-denial which of its own accord and cheerfully undertakes renunciation and sacrifice. Only such a movement can lead back to faith in Divine providence and the love of Jesus Christ the great masses which have fallen victim to poverty and neglect.

That spirit is a spirit of charity, visible in harmony maintained with those among whom you live, in condescension to them in everything that is not contrary to the law of God, in the exclusion of all contention and partisanship, in a love that is universal and that, without violating right order and charity, enfolds with equal affection all people, all the classes, all the nations, be they ever so antagonistic to each other. Let there be an end to factious discord and hatred, to personal rancor and the desire of vengeance, which are keeping so many families in a state of anxiety and terror. Begin yourselves, with the good example, and draw others after you.

That spirit is a spirit of faith, which Dante calls that dear treasure on which reposes all virtue (*Paradiso* 24, 89-90), evidenced in unshakable adherence to revealed truth and in filial submission to the see of Peter. Just as Francis, by holding aloft the standard of true and humble poverty, put to confusion the pride of the Albigensian heretics, so may you in turn with your clear and firm convictions as well as the zeal of your apostolate help frustrate the open and secret intrigues of the enemies of Christ and the Church.

Society has an urgent need of this

spirit, not only for its peace, happiness and prosperity, but in a way for its very existence. And it is for you, sons and daughters of St. Francis living in the world, to make that spirit sparkle and radiate. That is our most fervent wish, as we call down on every one of you, on your

families and your dear ones, on your renewed resolutions of fervor and everything you do, an abundance of Heavenly favors, as an earnest of which I impart to you with all my heart the Apostolic Blessing. ●

HIS FATHER'S SPIRIT

THE FRANCISCAN SOUL
OF ST. ANTHONY

BY FR. CUTHBERT GUMBINGER
O.F.M. CAP. (10)

Third of a series on St. Anthony of Padua. Unless otherwise noted, citations are from Fr. (now Bishop) Vittorino Facchinetti O.F.M., Antonio da Padova, Milano, S. Lega Eucaristica, 1925, pp. 579-414 Incisioni.

FOLLOWING FRANCIS, ANTHONY was indeed poor in spirit and in fact. He had seen the holy poverty of the Friars near his Augustinian abbey at Olivares and was attracted to Lady Poverty. Once he became a friar, he was true to his mystical espousals with that noble lady. He also had occasion to defend her later on, when attacks were leveled against her by enemies of the Mendicants.

Anthony's Poverty

JOHN RIGAULD OF LIMOGES, to whom we are indebted for excellent material on Anthony, praises his poverty thus:

"Anthony, admirable poor man, educated from the beginning in the school of the poor and trained in the spirit of Franciscan poverty, burned daily with a more intense love for the delights of most high poverty. With all the powers of his soul he sought to conform to this sublime virtue, frequently meditating on the poor life of Jesus Christ and his blessed Mother. Often Anthony preached to the friars and the people explaining the text: The foxes have dens, and the birds of the air have nests, but the Son of Man has no where to lay his head (Matt. 8, 20). He says in one of his sermons that riches are justly compared by God to thorns, that prick

and draw blood from those who possess them. Therefore Anthony would take nothing on his journeys. Poverty was his riches and his joy. He knew, like the Apostle of the Gentiles, how to suffer and to bear the pangs of hunger (Hebr. 10, 17), and like Paul, Anthony gloried in the miseries of his need" (p. 133).

Anthony loved poverty so much that he read it into sacred texts where gold is mentioned. In his sermon on the Assumption of Mary he says she is the golden vessel because of her poverty of spirit. He writes:

"Oh, most precious gold of poverty! They who do not possess you, even if they could enjoy the whole world, would still be poor and wretched. Poverty elevates the soul to contemplation and draws down Divine consolations. Riches are thorns that pierce; poverty is a desert, but a desert of delights" (p. 135).

Anthony's Obedience

UNLESS A RELIGIOUS IS OBEDIENT, his life is out of focus. He can have no true virtue who is disobedient. Therefore St. Francis, following the more ancient founders, writes in his rule that after the novices have been tried, they should "be received to obedience, promising to observe this rule and life." For obedience

comprises the other religious vows and includes all the religious virtues.

We have admired Anthony's humility, prayer, poverty, chastity, and work. The guide and mainstay of all his virtues was childlike obedience to all his superiors. His poverty conquered the world and the concupiscence of the eyes. His chastity overcame the flesh and the enticements of Satan. His obedience mastered the pride of life and offered God the supreme sacrifice of his mind and will. Obedience is the princely gift a religious lays on the altar of God.

When we contemplate the various heavy tasks Anthony performed in his religious life; when we look at a map and see how many cities in France and Italy Anthony visited to preach and teach the people; when we realize how difficult travel was in those days and that Anthony went on foot: only then can we form some idea of the heroic obedience of this humble canon of Olivares, who became like a child in the hands of his Franciscan superiors.

"The obedient man will speak of victory" (Prov. 21, 28). Anthony in obedience can tell of victory upon victory. Souls flocked to hear this obedient and wise friar. The Devil tried to strangle him one night, but he called on Mary and conquered the evil one. The obedient friar reformed the morals of the cities he visited. He brought peace to families and provinces. He planted the Cross in the minds and hearts of young and old.

Because he was heroically obedient for the sake of the obedient Christ, God gave Anthony power so that at his word for all times miracles are wrought in every land and in every need. Death, error, calamity, disease, tempests, the sea, sin and sorrow and every other evil flee at the command of obedient An-

thony. His humility, obedience and chastity attracted Christ and Mary to the young friar. They gave him the crown of his virtues which is seraphic charity.

Franciscan Charity

AUTHORS GENERALLY AGREE THAT although poverty was so dear to Francis that he would rather die than be separated from it, yet it was charity and love for God that must ever be regarded as his main virtue.

The same is true of Anthony. It is fitting that he is so often pictured with flames in his hand or over his head. Therefore, too, we see him with the Divine Child. It was charity that urged him to labor for God and souls both within the circle of his brethren and among the people. All his preaching, writing, teaching, all his travels and desires were ruled by his fire of love, which is the seal and glory of the Seraphic order.

In art Anthony is often seen at the Taking Down from the Cross. He kisses the hands or feet of Christ with St. Francis or with Sts. Paul and Bernardin. Again we see Anthony pictured in adoration of the Holy Name with Sts. Francis and Bernardin, or before the Blessed Sacrament. In these many ways popular devotion shows us the depth of Anthony's love for Christ in the Crib, on the Cross, and in the Holy Eucharist.

But Franciscan charity is active for the good of others. Anthony's love for mankind is witnessed in his herculean apostolate of preaching, his precious writings, his kindness in preaching and hearing confessions, and his motherlike love for his brethren both as superior and confrere. We see a self-portrait of Anthony as a superior when he describes the gifts of a good prelate in his sermon for the twenty-first Sunday after Pentecost:

"A prelate must conform his

words to the humility of Jesus Christ and strive to command with gentleness and sweetness, with foresight and mercy, because the Lord is not found in commotion, nor in the whirlwind, nor in fire. The Lord is in the breath of the gentle breeze. Thus one bends the back of a subject, that is, his will and desires, to mortification and purity" (p. 324).

In future articles we will consider at closer range the extent and the height and depth of Anthony's love for Christ and Mary, and for souls. We can understand somewhat how much he loved God and the Blessed Virgin when we see that the friar's enormous labors for souls were prompted by that fire of Divine love. Another proof of his great love are the constant miracles the saint works down the ages. Thus God rewards Anthony's love for him by giving him power to show all of us that both God and Anthony love us for all times.

Anthony and the Friars Minor

THE RELATIONS OF ANTHONY TOWARD his brethren have ever been happy and blessed. The love the friars have ever shown their glorious confrere is an indication of how much he was loved even in life. If a Catholic church or home is not complete without some image of Anthony, how much more is this true of a Franciscan friary or cell? "Non manca mai, he is never missing", the Italian friars say of Anthony. We understand all this, for history tells us beautiful things of the saint's love and fidelity to his order.

Anthony became guardian of the friary at Puy-en-Valay in the Provence France in September, 1225, when he was about thirty years old. In his sermon for the second Sunday after Easter he as guardian gives us a fine idea of how gentle the superior should be toward his subjects, especially if they have done wrong.

He compares the superior to the prophet Eliseus, who raised to life the son of a poor widow with whom the prophet was staying.

Eliseus stretched himself on the dead form of the boy, face to face, hands to hands, and feet to feet. Thus the superior according to the heart of God should stoop down gently, with understanding and sympathy, and breathe new life into the soul of his subject. Eliseus gave the living boy back to his mother. The superior gives the revived subject back to the order and the Church (p. 324).

Anthony was wise, prudent and holy. He taught his friars, he ruled them and he prayed for them, giving a good example in all virtue. The biographers say he lived like a simple subject even as superior, and did the menial tasks of the house as though commanded to do so in holy obedience.

Later he became custos at Limoges France. He grew even more gracious, and worked miracles. Thus one day while preaching he bilocated and was present for the Divine Office with his friars. He multiplied food for the brethren, exposed the insidious cunning of Satan, and wonderfully cured a novice of temptations.

About the year 1227 Anthony preached before the new Pope, Gregory IX, in Rome. This pontiff had been Cardinal Ugolino, the great friend and protector of Francis and the Friars under Honorius III and Innocent III. Now Gregory marveled so much at Anthony's wisdom and knowledge that he called him the Ark of the Testament.

Minister Provincial

ANTHONY BECAME MINISTER PROVINCIAL of the friars that year in northern Italy. Some say it was in Emilia (Romagna), while Bl. Luke Belludi, his companion, says it was in the province of Milan. The fact

is, at that time the province covered all the territory of northern Italy from France to Venice and from the Alps to the Tuscan Apennines. At times it is called the province of Venice, Milan and Lombardy. It was one of the most flourishing of the Seraphic provinces. Fr. Jerome Golubovich O.F.M., writes that this province gave rise to three others (besides Milan), namely Genoa, Venice, and Bologna (p. 332).

Surius writes that, although at this time Anthony was second to none in learning and eloquence, yet he was kind and affable to all whom he met. He ruled the great family of friars with zeal, charity and prudence. Even as provincial Anthony traveled, taught, preached, heard confessions and wrote. He gave missions at Rimini, Aquileia, Gorizia, Udine, and Gemona.

He had great success in every place except at Udine. In the public square Anthony climbed a tree to preach. The people began to insult him. He came down, and shaking the dust from his feet, he left the city. The Albigensian heretics had aroused the people against him. Later they repented and have ever since pictured Anthony preaching in a tree.

He founded friaries at Gorizia, Trieste, and Pola. In 1228 Anthony preached at Cividale, Treviso, Conegliano, and Venice. In 1229 he went to Padua for the first time, then to Ferrara. There he made a little baby speak to defend its mother's innocence.

Passing through Bologna he preached the Lenten course in Florence. Factions rent Florence, and usury, vice and bloodshed were the order of the day. Anthony did great good in the city. One day he pointed to a dead man who had been a miser, and told the people they would find the miser's heart amid his gold. Actually the corpse was

cut open and found to be without a heart; that was discovered among the miser's treasures.

The saint founded a friary at Varese and changed the foul water there into a health-giving fountain. At Cremona Anthony erected a friary and a church dedicated to St. Francis, who had recently been canonized. In Brescia Anthony did so much good confuting the heretics, converting the sinners and quieting strife that his apostolate in Padua alone excels his work here. At Breho he founded the friary of St. Peter. There the foundation of the pulpit from which he preached, is still preserved.

Last Years as a Friar

IN 1230 ANTHONY WAS PRESENT at the general chapter of the order in Assisi. There he laid down his office of provincial. He had preached in Padua the year before. Nowhere, perhaps, had he been received with more joy. Little did he suspect what honor Padua would give him through the centuries. Nor did he think that his name would ever be linked with that city, where he was to find his tomb.

Rolandino in his Chronicle tells that Anthony preached in many parts of Padua and environs. His triumphs here were without rival. He lived with his friars corporally, but his soul already lived in Heaven (p. 338). The friars of Santa Maria in Padua rejoiced to have Anthony with them. He seemed a living image of Christ and Francis to them.

Bl. Luke Belludi, of a noble Paduan family, had entered the order in 1220. Francis had admitted him. Luke became the faithful companion of Anthony during the saint's last years. The Breviary tells us that Anthony chose Luke for his intimate friend and companion (Feb. 17). The two fought heresy and

strife, as well as the tyrant Ezzelino.

Later Luke also opposed Ezzelino's vicar, Ansidisius. Anthony was no longer living, but he appeared to Luke and foretold that Padua would soon be freed. And so it came to pass. Luke enlarged the convent of Santa Maria to honor Anthony and take care of the pilgrims after his friend was canonized. Luke lived to be very old, dying in 1285. He was buried in the same marble tomb with Anthony for a time, and declared blessed by Pius XI of happy memory.

Anthony began his Sunday sermons at Limoges. He finished writing them in Padua. Here also he wrote his beautiful sermons for the feasts and for the saints. In Padua he worked some of his greatest miracles.

Anthony and the Poor Clares

ESPECIALLY AS PROVINCIAL THE saint came in contact with the Poor Clares. Fr. Leopold de Chérancé O.F.M. Cap., writes that Anthony visited them frequently "to treat of the secret of perfection, to teach them to read the beautiful book of the Crucifix, to rekindle their fervor in union with the Heart of Jesus and to show them the grandeur and the reward of sacrifice" (p. 341).

In the convent of Arcella at Padua there lived at that time Bl. Helen Enselmini, a noble Paduan. Francis himself had given her the veil. She reached a high degree of holiness though she died when only twenty-three. Her patience amid great suffering is praised in the liturgy for her feast on November 7. A former office of this nun, on November 5, used to declare that Anthony was her guide and spiritual master. Some have denied this, and the new Breviary lesson has omitted that statement, but men like Bishop Facchinetti and Father At O.F.M. are convinced of its truth.

Fr. At writes:

"Bl. Helen Enselmini and Bl. Luke Belludi are the satellites of our saint. These three souls are inseparable. They lived together on earth, carrying the Lord's cross, which was their delight. They spread germs of life in the Church, that bore fruit. Even death respected their friendship. In Heaven their souls enjoy the bliss of the elect, while here on earth their bones rest in the same city as in one reliquary. The Christian traveler in Padua goes to pray at the magnificent basilica of St. Anthony. But he does not leave it before praying for a moment at a tomb in the chapel of the saint whereon the Divine sacrifice is offered. There Bl. Luke Belludi sleeps in the peace of the Lord. Not far away, at Santa Sofia, Bl. Helen Enselmini rests at an altar of gold and porphyry. Her body, preserved from corruption, still speaks of love and sacrifice. These three souls, ever united, are still together in the devotion of the ages. When we mention the name of St. Anthony, at once there awaken in the hearts of all also the names of this Poor Clare and of the humble friar, who knew and loved him. Their luminous figures from their tombs seem to cry out to us: Behold us, faithful disciples, next to our master" (p. 342).

Anthony and the Third Order

WE KNOW LITTLE OF ANTHONY'S relation to Tertiaries. But Bishop Facchinetti says that we can surmise that the saint must have had dealings with them as provincial. In Padua and all northern Italy the Third Order flourished at that time. The good it did for the reformation of morals, for the relief of the poor, and for the peace of society, must have pleased and surprised the great wonderworker of Padua.

(Continued on page 95, col. 1)

SELF-COMMUNINGS OF A MARTYR

CHRISTIAN PERFECTION
IN VIVID LESSONS

THE SOLILOQUIA
OF VEN. PAUL HEATH O.F.M.

Seventh Instalment

CHAPTER 10

(Continued)

Seventh and Eighth Rule to Secure Reconciliation

7. The seventh consideration be this that you take the greatest care against employing your time fruitlessly, for nothing harms the soul so much. Nor does anything make my yoke and the course of this life so burdensome as indulging the indolent flesh and the humor of your self-will. I want you therefore to try and discharge every duty of your station and vocation so that the Devil does not find you idle for his opportunity.

You have to take a measure of time to rest and refresh your weak body, so that with your spirits refreshed you can get back cheerfully and with new fervor to bearing my yoke. But do not hanker to while away time in crowds, where you can quickly forget your purpose in life and my sufferings. And do not give way to the changeable moods of nature, as that will quickly lead you to neglect my will and your own salvation.

I want you to give up yourself and everything else altogether for me, both temporal and spiritual things, including your private devotions, when I call you from them to other things, so that you will be doing my will throughout. For it is not great enterprises nor the intensity of sensible fervor that render a person acceptable to me, but my grace and virtue, with which you must humbly permit me to bridle and drive you here and there at my will.

Do not think that any devotion is wasted that you give up for my sake. It is not wasted. It is purified and made perfect when it is

turned elsewhere for my sake with abandonment of your own will.

Always keep me in mind. I alone sanctify your associations, so that you can glorify me with your good example among others wherever you may be; so that holy fear of me can keep you from evil; so that my love can ease the burden of this frail life for you; so that my grace can make whatever you do acceptable to my Father; so that the memory of me can lessen all your afflictions and adversities.

For I have appointed a certain span of time for every person in the world during which he must pass through much labor and humble trial before he can arrive at true rest; he should always reflect that he is a poor wayfarer who needs great patience and courage to put up with all the inconveniences of the journey.

Yet I never fail any of my servants in time of trial. But just as I permit them to have a little trouble, so do I usually after a little while come back to them, in order to make them a hundred times happier than if they had never had any affliction for my sake.

8. Let the eighth consideration, finally, be that you regard nobody as such an enemy and antagonist to yourself as just yourself and your flesh, for there lies the continued source of all your misery and sinfulness.

Give all care, therefore, to overcoming yourself completely. As often as you perceive an inclination to evil or a dislike for virtue, bend all your campaign and effort toward subjecting those idle and senseless emotions of the flesh to my grace.

Do not ever allow your mind to

take leave of its interior peace on account of any opposition. Do not give yourself up to paying attention or listening to things apt to discourage your good resolutions or to interfere with your love toward me or your neighbor. Day by day you will run across many a provocation to evil, and you have precious little strength of your own to resist such sinful occasions.

With what alert circumspection, then, you ought to watch over yourself! With what humility and what frequent prayer you may well have recourse to me, who alone can save you from misfortune and who have never shut up my bosom to your entreaty.

It is true, I sometimes leave you for a while, because I deem it is good for you, to make you appreciate your futility and turn with the more ardent love to me. But never do I cease to advance the welfare of your soul, which has always been dearer than all the world to me.

Always bear in mind that you wish to prove true to me as your true Lord and supreme Master. Then I will give you my spirit, to strengthen your courage and keep your love for me pure, to keep you from succumbing to the vices of the flesh, from fancying any happiness but that of serving me, or from being discouraged by any breath of temporal adversity.

Then I will be your shepherd, to lead you safely along against all the fury of the wolves of Hell, who are always seeking to devour your soul. Then I will be your refuge, your comfort, your perfect success against all evils of whatever kind. Then I will heal your infirmities and restore you to the true liberty of my children. Then I will snatch you out of the vain cravings of this unhappy world, to keep you truly burning for the eternal and unchangeable union with me in Heaven.

There you shall never again be saddened by occasions of sin, nor shall you ever again complain of my absence, for you will always continue to possess me fully. But you cannot get there before you have finished the task of this life's labors and trials.

Take courage, therefore. But also be wary in everything, lest, trusting to your own judgment, you may interfere with my grace.

I would have you be like a simple child, humbly obedient to the directions of your fathers, have you imitate the steadfastness and virtue of my other servants, so that you may go about my house in humble submissiveness, sincere charity, undaunted patience, discreet zeal, and holy association; so that you may always persevere in the sincere acknowledgment of your own baseness regardless of what advances you may have made in virtue; so that thus my grace may flow back and forth in you without any hindrance from pride and worldly vanity.

CHAPTER 11

Three Rules Toward Progress

I want to put before you three rules with the aid of which a certain servant of mine made great progress and made himself very acceptable to me.

1. In the first place he made up his mind very firmly, in honor of my very bitter suffering, to embrace cheerfully whatever inconvenience and unpleasantness might arise, whether from other people or any other source, regardless of the shortcomings of those who caused the suffering, paying no attention to their character or to what they did and said, but applying all his thought to the means of becoming like me and correcting the faults he found in himself. He regarded it as his soul's whole treasure to endure humbly for my sake such hard-

ships and annoyances along with any manner of belittling opinions at the hands of others.

Thus he glowed with the sole love and desire of me, altogether disregarding the vanities of this life while remaining eager and cheerful in my service as well as completely subject and resigned to my will no matter what I might do with him. Meanwhile other people in their delusion were daily afflicted with numberless worries of mind, because they sought their own convenience and desires.

2. Next he made up his mind that, whenever he experienced any difficulty or remonstrance of nature about any practice of virtue, he would spare no pains until he had gained the victory over himself. Whatever good, therefore, he could possibly accomplish, he proceeded with a willing mind to do it, no matter toward whom, whether friends or enemies, great or little. Wherever and whenever he could avail himself of the opportunity, he did so, eagerly and without circumstance or hesitation, as he had made himself for my sake the slave and drudge of all creatures.

He would not let suspicion or aversion against anybody abide in his heart, nor any idle melancholy or worldly levity get the better of him. He cared not for people's honor and esteem, just stooping to take on himself humbly all the burdens and more burdensome charges, though others might garner all the honor for those charges and he have nothing for it among his fellow men but disparagement and insult.

He looked upon nobody on earth as his enemy or adversary, but regarded everybody, well or ill disposed toward him, good or bad, as given him for the benefit and advancement of his soul.

He refused to see faults in any-

body but himself. In his mind, the failings of others came from weakness or ignorance, and so called for excuse or sympathy; or if he realized that somebody was acting out of malice, he still held that he should be pitied, because such a soul lacked my grace, without which neither he himself nor anybody else could persevere in doing good. To him he alone was a sinner and a base man, destined for my sake for the benefit and service of everybody else. Nor did he seek or bother about anything apart from me, ready for anything for love of me.

3. His third principle was never to let his soul attach and bind itself to affection for anything outside of me (no matter how dear and necessary it seemed to him) in such a way that he could not bear being deprived of it without any, or at least any great, interior disturbance or distraction. To his mind he himself as well as all the creature world were very idle things indeed, of which one has to be stripped sometime anyway, and which interfere with rather than promote the soul's happiness.

In that way it was his endeavor to act like a person actually dead, one that possessed neither soul, nor body, nor will, nor opinions, nor anything else so far as the world and the things in it are concerned—nothing except crosses and afflictions, which for my sake he kept looking forward to and accepting with pleasure.

Thus day by day, quietly but steadily he made positive progress. For he considered it a frivolous and foolish thing to let himself be deprived of interior peace and the consolation of my presence for the sake of saving himself or any other external thing; considered it foolish idly to waste his time over what

(Turn to page 96, 2 col. below)

ON BEING GOOD TO ONE'S MOTHER

FAITH AND SERVICE
DOWN TO THE ROOTS

WHERE ONLY WHOLENESS
IS HOLINESS

Third of a Series of Conferences on the Sermon on the Mount

OUR LORD ADMONISHES HIS FOLLOWERS that what they do and say will be taken by others as their guide for good or for evil; that therefore they must aspire both to a full understanding of their Faith and to the will to comply with their Faith in every way; for he has come to see that the holy will of God is carried out to the full.

The will of God must first of all be fulfilled by taking it in all its points as they follow from our holy Faith; not only the points we like, and not only the construction we put on the law, but the full range of God's holy will as it follows from his commandments and from the teachings of our Faith. Else we are mere Pharisees, self-seekers, self-servers, not children and servants of God.

1. The Human Person

1. Often enough we hear people say or imply: I am a good man; I do not steal or lie, nor have I ever killed anybody, and so forth. Often too we hear people excuse the most criminal sort of life, both of the outspoken gangster and of the respectable criminal, by saying: Oh, but that man is good to his mother!

As if that were all that the will of God expected of us! Even the jungle tiger cub can be expected not to eat its mother; and while it is laudable that even the worst criminal have at least this good quality of a tiger, it requires a higher than tiger ideal of virtue to make us good children of our Mother Church and her spouse Jesus Christ.

There are crimes against our neighbor that would mark us for public disgrace and censure, such as plain murder or stealing or being notorious liars. But there are ways

of acting toward our neighbor that just as surely sin against the faith God has given us in Baptism; and it does not make any difference that we poor blundering creatures do not always recognize such ways for what they are, yes, even regard them as respectable.

2. Our Lord goes on to say that even putting bad names on our neighbor is a serious thing when such talk amounts to stripping a man of the dignity he holds before God. Raca and fool! Soulless and cut off from God! Person entitled to no respect! How fully in line, not with our Faith, but with the spirit which says: They are only a bunch of clodhoppers, foreigners, Negroes, just the public, and the public be damned! There you have your respectable criminal, and one who does more harm as a Catholic to bodies as well as to souls, than any gangster ever would do in Society.

How often are such judgments upon races and classes of people; how often is such conduct on the part of Catholics in official, professional, industrial or social standing, not the cause of outright scandal. People belittle the Faith and accuse Mother Church on account of it. People, whole groups of people, never enter the Church, and those in it leave Mother Church, on account of such discrimination, such sins against the Faith by those who profess to be Catholic, have the reputation of being good Catholics. Talk about being good to one's mother? Such people tear the heart of Mother Church!

3. Mother Church, spouse of Jesus Christ, tells us that all people

are called to be children of her bosom, to share through her the nature of her Divine Spouse in sanctifying grace, as he, our brother, has hallowed our nature by making it his own; and all of us are called to be members of his mystical family, of his mystical body. In the light of these holy truths of the Faith, we owe every human being the respect we claim for ourselves, yes something of the respect we claim we are giving to God.

That holy respect of the person of man must hold toward all men, notably the helpless of body and mind, who so far from being raca or cut off from God are the special wards of God; sin against them cries to Heaven for vengeance. In that class are the unborn too, yes the very seed of life that God may have destined to share his life in sanctifying grace. Soulless and cut off from God? Only through tiger morality!

If then anybody comes into the Church of God; if anybody through his choice or by the place he holds in daily life or indeed by the very fact of his being a Catholic, stands in a position of eminence — is on the spot — before the world, let him see to it that he rates and treats his neighbor as almighty God treats and rates him. If he is at odds with anyone; if his judgment of others and his conduct toward them is not in keeping with the high respect which Mother Church, which the Faith, which God on high give to the human person, then let him first straighten out his sentiments and his conduct, bring them in line with what the Faith teaches. Then let him claim his place and privileges as a truly beloved child of Mother Church and follower of Jesus Christ.

2. Human Life

1. We touch above on the mysteries of human life in the light of our Faith. Even in nature, life and

the reproduction of life are marvelous things, implying as they do co-operation with God in the stupendous work of creation.

What a pity for the disobedience of Adam! Through it he forfeited the integrity of the human body and released disorderly passion in it. Had it not been for his rebellion against God, there would have been nothing but high honor in the functions of generation; they would have stayed in perfect obedience to man's reason and too they would have carried with them the Divine life of sanctifying grace as well as the life of our body.

Now disorder has resulted, and shame has come with the disorder; shame at our nakedness, that in the greatest of human functions we are deprived both of the Divine grace and of proper control of ourselves.

Yet God has not, even so, taken from the act all its dignity. Still there is the holy fact that even naturally there is cooperation with God's work of creation. Still there is the holy thought that life preserved to bodily birth gives the opportunity for life with the life of God through Baptism. And still there is the holy thought that in a Sacrament specially instituted by God, man and woman become one for the purpose of conferring mutually and storing up for their offspring graces of mind and heart and even body itself toward forming a people acceptable to God. The word of God itself compares the sacrament of Matrimony with the relations of Christ with his spouse Mother Church.

Thus has God in a degree restored to wedlock, to generation and everything connected with it, yes to man and human nature itself the high dignity it was meant to have from the first. In the measure that

people rise to grasp hold of these holy ideals, they will find less disorder in life and in the home, less disgrace and shame, for they will find themselves less naked, find their baseness clothed with the ennobling light of Divine considerations and with the elevating and sustaining power of God's grace.

2. It is plain to see, however, that the human person, including the human body, and notably everything about the person that pertains to generation is too sacred for wanton speech and action or even thought and desire. Like the sin of taking God's name in vain in the sense of treating God like a common thing, is the sin of debasing what God intends for so holy a purpose into a mere thing of pleasure.

Of what use, in the light of the Christian faith, for anybody to say, I do not commit adultery, when he does use person and functions for other (ad-alter) purposes than they were intended? The very thought and desire, not to speak of the deed, is before God a shameful abuse, and no amount of custom to the contrary can ever make it right.

Nor can any amount of custom or law either ever make it right that true marriage be broken up contrary to the plain will and reservations of our Lord. Like the sins of schism, heresy and apostasy is the sin of divorce for remarriage, for it is like an attempt to break up the bond existing between Christ and his Church. It is an outrage against the special God-given graces of the sacrament of Matrimony. It is deliberately interfering with a scheme of graces which God has planned for one man and woman and their offspring, in a sacrilegious attempt to bestow these graces where they were not intended by God.

3. It may be true, you to whom

I speak are guilty of none of these abuses of a holy power and function, neither in marriage, nor outside of it. But as people who are put on the spot by your Tertiary calling, yes your very faith as Catholics, you must learn to grasp amid the confusion of ideas and perversion of customs about us, how serious are the issues involved.

In the light of what the Faith tells us of marriage, of life, of the human body and person, it must be your endeavor first of all to keep your thoughts and desires not only free from sinful wanderings but also pinned down to the holy teachings of our Faith and the implications of our Faith. As you shrink from hatred and anger and abuse of any person physically, so shrink from loose and idle conversation about such things as loosely treated bring shame. So shrink above all from approval, in conversation no less than in deed, of those abuses in marriage and that flippant disregard of the marriage bond itself which is lowering the institution meant by God to be a sacred instrument toward bestowing natural and eventually supernatural life.

Being good to one's mother? But what if what alone can make parenthood respectable is stripped from parenthood, and all the business of it is put down to the processes of animals? That is putting shame on one's mother for her motherhood.

Praise God for the supernatural dignity to which he has raised the human person in grace. Praise God for the supernatural dignity to which he has raised generation and birth and wedlock itself in the sacrament of Matrimony. Praise God for the Faith, and for the faith, he has left us: it really gives us dignity, in the liberty and dignity of children of God. ●

ON BEING LITTLE

A SAINT'S
HUMBLE WAY

BY FR. PHILIP MARQUARD
O.F.M. (5)

The Third of a Series of Conferences on Social Leadership

ONE OF THE GREATEST BARRIERS to social justice in the world is the mighty array of the seven capital sins. They are nasty and very active opponents. To defeat their work we must cultivate the opposite virtues. Heading the list with ever so much of a big head is pride. Its opposing virtue is humility.

1. Humility Brings Order

1. Many shy away from the virtue of humility because they have a false notion of it. It is not sad dejection nor total crushing of self nor denying that you have any talent. No, it is simply having an honest-to-goodness opinion of yourself. You merely acknowledge yourself to be really what you are before God.

Were it possible to get everyone to act as what he actually is, we should have a normal world. That we cannot get everyone, including ourselves first of all, to do that, is no reason for us to give up. We must get as many as we can to do it, again beginning with ourself. That is the idea which guided the personal life and the work of every saint and every God-fearing man and woman.

That was behind St. Francis' plan of calling his followers Friars Minor, or Lesser Brothers. In an age given to external glory and pride, he wished to blaze a trail for humility. He thought of Christ, concerning whom Scripture had said, "I am a worm and no man." If Christ had to humble himself to restore all things to God, he reasoned that he and his followers needs must do the same.

Restoration or order really does flow from humility. The only way

to eradicate the turmoil and bitterness occasioned by the tyranny of pride is through humility that is genuine, truly knowing our place and rating ourselves as God rates us. That is what brings about the order and peace so desired in the home, in business, and in the state.

2. The life of St. Joseph Benedict Cottolengo is eloquent testimony to the peacemaking effect of humility. He had every inducement to become proud and overbearing. He was talented, and ran right up the steps of learning to acquire a doctorate. His was a rich culture too.

But as his biographer so well says, "he constantly strove not to climb up the ladder of life — as the world knows it — to reach those who were above him, but rather to descend lower down so as to get into touch with those beneath him. Self-degrading an unregenerate world would call it; self-effacement it appears, viewed in the light of Christian charity, practiced for the purpose of drawing souls Godwards. His model was our Blessed Lord who, being the Son of God, was not ashamed to take upon himself the form of a servant and to live in the world as a man among men."

St. Joseph Benedict Cottolengo was a true Third Order member. Born in 1786, he in time became a priest and a canon in the archdiocese of Turin Italy. There his life showed the world what humility could do. Through it he brought order into the lives of the poor and the down-trodden.

His humility is evidenced in the very name he gave his large institution for the afflicted. He called

it the Little House of Providence. With the word "little" he showed that he knew well he was not relieving all misery but only a little portion, and with the word "Providence" he testified his humble dependence on God. His humble spirit set up at least a little corner of order in what was a social mess. But how the corner grew!

In carrying on this social work he faced many humiliations. The following is a striking example. One day his superior at the church of Corpus Domini received a letter from the Piedmontese home secretary, Count Escarena, ordering him to have Cottolengo's institution closed because of the danger of cholera. The letter was written at the instigation of some of the saint's enemies. It had a telling effect upon the rector of Corpus Domini, who had always been dubious about the saint's social work.

At the earliest possible opportunity the rector read the letter aloud with flaming eyes and in a stern voice in the presence of all the members of the community, relates an eyewitness. "A nice muddle we are in now," he rapped out sharply, turning to Canon Cottolengo, "and all through your confounded obstinacy. That you should have made a fool of yourself is your own affair, but this letter casts a shadow on the good name and on the honor of the congregation."

The saint had a hard time for a moment to keep his composure under the unfair tongue-lashing. But a smile ran across his face and his eyes twinkled gently as he replied: "You speak like that because you do not come from the country as I do. On the farm I always heard that in order to grow fine, big cabbages they must be transplanted. Divine Providence intends to close down the

institution and open it elsewhere that it may grow even bigger."

St. Joseph took the humiliation and embarrassment of the closing like a real soldier of Christ. Yet six months later his humility was crowned with glory as he started anew in a dilapidated house on the outskirts of Turin. The establishment grew into a mighty institution, for God's hand is with the humble.

To describe the works of God he often used this simile in his sermons: The works of God are like a pyramid turned upside down. The apex scarcely touches the ground, but as the years go by, the work steadily grows, and there is no limit to its ultimate development, for the base of the pyramid is set in Heaven. The works of men, however, he likened to a pyramid the base of which is solidly planted on this earth, but as the building rises upward, it gradually grows smaller and smaller, culminating finally in one small minute point.

Humbly he rode the streets in a covered wagon drawn by a donkey. In this he brought the sick and the destitute to his simple house. As the bundles of human misery grew in number, so did the house grow in size. As he took over one adjacent building after the other, he automatically closed down one low tavern after the other, and thus the whole neighborhood improved.

It was the image of Christ that he saw in each sick or destitute person. Never did he ask what they were politically or spiritually, or whether they themselves were the cause of their downfall. There was always room for all.

2. Humility Brings Happiness

1. In the wake of the order brought about through humility, happiness naturally follows. It is not a selfish happiness, but the true

Christian virtue. It is happiness shared by the helper and the helped.

St. Joseph Benedict Cottolengo did not think of his own satisfaction or glory in his social work. He knew that he was just a humble instrument in God's hand. His institution was not a toy he liked to play with and to which he attached his heart. If it was snatched from him in death, he would not be plunged into grief.

His meeting with King Charles Albert of Piedmont and the ensuing conversation makes this very clear. "What will happen, my good canon, when you die?" the king asked. St. Joseph led him to the window and pointed to the palace sentries on duty outside, changing guard. "Sire", he replied, "do you see that sentry who has just marched away? Another has come now to take his place. The same thing will happen when I die. Another person will come to mount guard like a sentry over the Little House of Divine Providence, and in due course, when we are neither of us any longer in this world, his place too will be taken by another."

He merely felt that he was doing his duty, and he did not consider himself so great that another could not replace him at any time God saw fit.

The saint also caused happiness to well up in the hearts of the inmates of his Little House, on account of the high respect he had for the human dignity of each individual. He would receive them at the door taking off his biretta, as though in the presence of some great gentleman or lady, and giving the unfortunate people signs of deep affection and respect. He went to great pains to enroll all of them in some particular religious society according to their affliction. Membership in

these spiritual organizations gave new dignity to these poor souls, who knew they were receiving individual attention.

True Christian humility and happiness pervaded his institution, because they radiated from him. One day the archbishop of Vercelli came to see him and found him happily bowling with Doro, a half-witted clown whom he had taken under his protection. The archbishop not only waited patiently, but actually kept score for them.

2. As St. Joseph sowed these seeds of humility everywhere, he also sowed the seeds of eternal happiness. Humility is indeed essential for eternal happiness. He that humbles himself, shall be exalted, says Holy Scripture; and again, the last shall be first.

His never failing example of humility was electrifying. All who came in contact with him, went away with at least a spark of it. His will was solely directed toward the honor of God. He expected a reward from him alone.

Throughout life the saint tried to efface himself as much as possible. So also in death he left Turin to die quietly in his native town of Bra. His last words were those of the Psalm: "I rejoiced at the things that were said to me: We shall go into the house of the Lord." He realized now that he had arrived at the genuine happiness he had striven for all his life, the eternal house of the Lord. That was in 1842.

Like so many other saints and followers of St. Francis, St. Joseph Benedict by his humility condemned the whole philosophy on which modern society is based, that of self-exaltation. The spirit of littleness before God is the spirit we must fan to brilliant flame today if we are to carry on Christ's social work. ●

MEN OF THE CROSS

A page on points of Catholic Action, by Fr. Philip Marquard O.F.M. (5)

SOMETHING NEW AND VERY MILITANT in the field of Catholic Action is the young organization known as Men of the Cross. It is composed of a small group of ex-servicemen bent on making better men for tomorrow by helping the boys of today.

These ex-servicemen have seen and experienced how young men in great part have failed to live like real men while in the service. Their aim is to show that virtue is strong, and that a virtuous man is not a mollicoddle. For this purpose they quote Theodore Roosevelt, who said: "If you accept only the weak man, who cannot hold his own, as the type of a virtuous man, you will inevitably create an atmosphere among ordinary, vigorous young men in which they will translate their contempt of weakness into contempt of virtue."

The old campaigner's words are only too correct, and every effort this militant group makes in the direction of pointing the manliness of virtue, is laudable.

The spirit behind their movement is set down by one of them in these words:

"If we were willing to be pushed about and to sacrifice our lives in a conflict caused by the greed and lust of mere men, surely we can allow our blood to flow if necessary for a greater cause, in work that brings a permanent reward, in a struggle to bring light and happiness to the millions of souls throughout the world who are denied physical and spiritual sustenance. We can do this best by spreading our true Faith, by studying and putting into practice the cooperative movement, by taking an active part in civic affairs, and seeing to it that Christian ethics are employed in our

country's dealings with other nations."

These praiseworthy sentiments are set down in a booklet entitled *The Fight's Not Over!* Its sub-title is, *A serviceman wonders whether we'll find enough fighters for the hardest of all battles, that lies ahead.* The booklet is written by John Cross, a pen name for a coastguardsman who saw nine years of service and is a member of the Third Order of St. Francis at Groton Connecticut.

An attractive drawing graces the cover, and there are a number of appropriate illustrations throughout. Written in a very forceful and direct manner, the booklet carries its message well. Although it bears no episcopal imprimatur, which would give it a more ready hearing in Catholic circles, it is dedicated to the Blessed Virgin.

A fighting spirit is what the author tries to give his youthful readers. He has two fights for them — one to correct serious offense against the Second Commandment, the other to speak up manfully against violations of the Sixth and Ninth Commandments.

It is all very convincingly put. No one but a moron would take offense. Every man is asked to take an interest in forming youths so that they will grow up to be good citizens. Men are urged to overcome sloth and selfishness, and take an active role in teaching boys good habits and hobbies, in a word, give them the true Catholic idea as between weakness and manliness.

Copies of this booklet can be obtained from the Cross Publications, 1916 42nd Street, Kenosha Wisconsin. Single copies are thirty-five cents. There are special quantity prices. The booklet deserves wide distribution. ●

MAKE IT LIVE

Helps in Cordist work, by Fr. Raymond Oosdyke, O.F.M. Conv. (16).

TRAIN THE CHILDREN IN THE WAY you now know you should have gone yourself, is a very good principle to keep in mind in the training of the young.

The work of directing children in the footsteps of St. Francis is a privilege and a pleasure, because of all the Franciscan apostolates, the Cordists are most easily influenced, growth among them is most rapid, and the fruit of the work is most abundant. It certainly has proved to this writer that the most gratifying results can be obtained by bringing St. Francis and his spirit into their daily life.

In the last five years, through the Franciscan youth movement of the Cordeliers, we have observed how the knowledge of St. Francis can spread through the grade schools. Where the Cordist movement has been rightly applied, there has been a better attendance at Mass, more frequent holy communion, better deportment, and a closer imitation of the child Christ as mirrored in the life of St. Francis.

By means of their Cordelier diary the children daily made out their own spiritual report card. Record was kept of wearing their cord, of saying their little office, of Mass, Communion, and Benediction attended, of visits made to the Blessed Sacrament, of acts of charity performed, and ejaculations said.

During the war the Cordeliers constituted themselves the Franciscan army of the Cordeliers, adopting as their motto, "An army on its knees to keep an army on its feet". For every rank, from private to

brigadier general, a spiritual work was enjoined in order to earn the promotion. There were represented the Navy, the Marine and the Air Corps of St. Francis as well as the Army. This sort of dramatization appealed to the children, and they did their part in the war effort with a view to bringing the peace and joy of St. Francis to the world.

No school program was complete without St. Francis as one of its feature numbers. Songs and plays were composed by the children. Their version of the Fioretti, of the Wolf of Gubbio, of St. Francis and the Lamb, of St. Francis and the Doves, of the story of the Franciscan Crown, were enacted.

Classrooms were named after the places that figured in the holy life of St. Francis, as the home of Francis at Assisi, Our Lady of the Angels, Portiuncula, Mount La Verna, and the like.

All the Franciscan feast days were noted, and they were observed with special prayers dedicated to the particular saint in the course of the day's work, while some special feature of the saint's life was held up for special attention.

In short, St. Francis lived again in this manner, and the children of today had him for their leader, director, and playmate.

May we not say with Joubert, "Children have more need of models than of critics"? We can offer the children no better model than the Little Poor Man, who grew up in the childlike love and simplicity of Christ. ●

When disillusionment withdraws within itself and turns the crown of its illusions around and around in its hands, you may hear it groan: "God! O God!" That is all that remains when everything else is over! — Exchange. ●

GOD OUR FATHER

The Spiritual Life in brief chats, by Fr. Juvenal Emanuel O.F.M. (5).

ST. AUGUSTIN TELLS US THAT HE sought God in many places and at last found him in himself. It took St. Augustin a long time to find out that God takes each of us as his special home and that he loves to dwell in us as our father.

A certain man took into his home a boy as hired help. The boy was faithful, and attached to his employer. So the employer adopted the boy as his son. He was no longer only the employer but the father of the boy.

By birth we are creatures and servants of God. He is our creator and master. But in Baptism he adopts us as his children and comes to dwell in us as our father.

God's presence in us as our father is not something imaginary. Jesus Christ himself says: "If any one loves me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him." He does not say that he and the Father will dwell among us, or in our homes. No, he says he and the Father will live right in everybody who is good.

Your father works to make a living for you, to feed and clothe you, to educate you. That is love. Your Heavenly Father loves you still more. He even had his Son Jesus sacrifice himself on the cross so he could dwell in you. His presence in you is as necessary for your supernatural life as the soul is necessary for the life of the body. God's presence in you is part of your supernatural life.

Our Heavenly Father's love for his children is greater than any mother's love, as God himself tells us: "Can a mother forget her infant? And if she should forget, yet will I not forget thee."

When St. Francis left the world and led the life of a beggar, his rich father did not like it. He tried everything to get his son to come back to the family and live like a rich person. But St. Francis remained true to the special call to be a child of God. The disappointed father had Francis brought before the bishop, to make him give up his inheritance. St. Francis did more than that. He gave back to his father the clothes he was wearing, saying, "Up till now I have called Peter Bernardone my father. From now on I can say only Our Father who art in Heaven."

We know that God is our father. But we imagine that he is far away in Heaven. Yes, he is in Heaven, and once God gave St. Paul a glimpse of Heaven, and he could not find words to describe what he had seen. If you were in such a delightful place, would you like to leave it and live in a miserable shack? That would be a terrible comedown.

But our Heavenly Father does it. He comes down from Heaven to live right in you, not merely for a short visit, but to make his home with you. He is nearer to you than your earthly father, than the clothes you wear, watching over you, caring for you as long as you do not drive him out by grievous sin.

Jesus called our attention to the Heavenly Father's care for us when he said: "Behold the birds of the air, for they neither sow, nor do they reap, nor do they gather into barns; and your Heavenly Father feeds them. Are not you of much more value than they?"

And the Our Father is the only prayer that Jesus Christ taught us. No prayer is more pleasing to our Heavenly Father than that which honors him as our father. ●

INSTRUCTING THE IGNORANT

A share in the works of mercy for you, by Fr. Medard Buvala, O.F.M. (5).

ST. FRANCIS AND HIS EARLY FOLLOWERS inaugurated a reformation by bringing Christ back into Christian souls. They preached by word and deed. In subsequent times his followers did likewise. Third Order members walked in the footsteps of St. Francis. Bl. Hippolytus Galantini of the sixteenth century was one such.

When still a teen-ager, he talked in the words of the Catechism to the street urchins of his native Florence. This practice he continued all his life. Whatever time he could spare from his regular daily toil, he employed in the service of the needy young. Nor was he blessed with robust health.

In his zeal he became the head of seven institutions dedicated to Christian instruction. Eventually he was thrown out of all of them. Human malice and aberration did it. Even public denunciation became his lot. A man of lesser fortitude and dependence on God would have given up the attempt.

Hippolytus, however, not able to function in the existing organizations, established one of his own. The outlook again was not promising. The zealous Tertiary had to beat off not only the charge of heresy, but even onslaught on his life. God blessed his efforts. A great change swept over Florence. In due time other towns and cities clamored for the institutions of Hippolytus. When he died in 1619, his work was firmly grounded.

Teaching the young is still important, and ever will be. Facilities exist. Why not give of your time, energy and education to religious

instruction? How about that slum area in your town or city? Perhaps a priest needs your help there or in some rural community. Volunteer.

In teaching youth, especially the underprivileged, you are performing a work next to the heart of Christ. You are shaping the eternal destiny of immortal souls. They wait to be molded. Do not pass them by. In the Mystical Body you are members with a special function, just as the varied members of a human body have their own peculiar role to play. Christ has no other lips with which to dispense his salutary doctrines but the members of his Mystical Body, which you are.

Teaching children is not the easiest role, but it is worth any and every effort. In childhood habits are instilled that will accompany the child through life. The efforts of your teaching may appear negligible to you. But only appear so. Remember that shipwrecked sailor on the eastern sea? During the torture of floating and sinking, he was often tempted to quit the battle for his life. So easy to end all, he thought in despair. Only one reminder prevented him from giving up. The sister in school had taught him that suicide is a mortal sin. Here was a habit of thought acquired in childhood bearing fruit. It saved him for this life and for the next.

If you save only one soul, you have done a work that cannot be measured by human standards. What does it profit a man if he gain the whole world, but suffer the loss of his soul, or what shall a man give in exchange for his soul? ●

When the valleys begin to flood, people hurry to the hills. It is that chiefly which the Author of life intends when he sends us tribulation — to drive us upward! — Exchange. ●

SPIRITUALITY IN THE FRATERNITY

MEANS AND WAYS
TO INCREASE IT

BY FR. BASIL GUMMERMANN
O.F.M. CAP. (10)

THIS PAPER IS A FEEBLE ATTEMPT to answer the question: What can the commissary do to increase spirituality in our fraternities?

Requisites in the Commissary

Allow me to quote from *Tertium Franciscalum*: "Let only such be chosen as directors or visitors of fraternities as observe religiously the cloistral life and imitate their founder so well that they will be able to imbue the Tertiaries with the virtues which distinguished him." St. Francis lived the Gospel, in other words, he imitated the Christ of the Gospel. Franciscanism is Gospel life, the all-out imitation of Christ's life on earth.

1. The commissary must be firmly convinced that he is responsible for the Third Order in his province. According to Canon 702, 1 secular tertiaries strive after Christian perfection under the direction and in the spirit of a religious order. A number of popes, particularly Benedict XIII, have placed the Third Order under the spiritual jurisdiction of the Franciscans regular. On July 7, 1883, Leo XIII said to the ministers general of the Seraphic order: "For you, Fathers Observant, Conventual, Capuchin, and Tertiary Regular, it is to promote the order of Penance through priests and visitors of the order, and where there are none of your religious, through delegated directors, so that it may attain to the end intended by St. Francis and by us, namely, the good of society and the growth of Christian piety."

The care of the Third Order in each province is one of the important duties of the minister provincial. On account of its importance he turns

this duty over to the commissary. The latter bears the responsibility for spreading and intensifying Tertiarianism. There is much work to be done. The National Executive Board has repeatedly urged the appointment of full-time commissaries. In large provinces one priest is not even able to do full justice to this office.

What can a commissary do if he is overburdened with other work? He can put the case before those who are primarily responsible for the Third Order in the province. If they cannot or will not concede him the necessary time and opportunity, he should do for the fraternities what he can and use his influence to bring about more favorable conditions. It would be a mistake to look upon the welfare of the fraternities as the last item of his agenda.

2. Another prerequisite in the commissary is the conviction that his best efforts must be directed toward the spiritual progress of the Tertiaries. This conviction grows out of a thorough knowledge of the nature and purpose of the Third Order. Men do not become enthusiastic about a thing unless they are convinced of its value. The better we understand the sanctifying and reforming power of the Third Order, the higher we shall esteem the order and work for it.

In order to arrive at a true evaluation of the Third Order, one must attentively read about it. Leaders must be readers. May I suggest the reading, better the study, of *Franciscan Message in Authentic Texts*, the pronouncements of the ministers general on our subject, good commentaries on the Tertiary rule, FRANCISCAN HERALD AND FORUM,

The Ideals of St. Francis, and the like. Much of this material is good for spiritual reading. From my work in behalf of the Third Order I have arrived at the conviction that the Franciscan way is the easiest and safest way to perfection, and I have gained a better understanding and appreciation of my own vocation from the work.

The Work of the Commissary As Visitor

THE FOLLOWING OBSERVATIONS are made without any claim to authority. They are restricted to the spiritual activity of the commissary.

The annual visitation is the great opportunity to increase the spirituality of the Tertiaries. I make the following recommendations:

1. If possible, the commissary himself should visit all the fraternities of the province. By doing so he acquires experience, becomes acquainted with the conditions of each fraternity and the work of the director, and learns to know what is to be done in each case.

2. The visitation may never be a mere formality, or be confined to externals. The visitor "shall diligently investigate whether the rule is properly observed." This evidently includes investigation regarding the second chapter, which aims directly at growth in spirituality. It is, therefore, the duty of the visitor to investigate and promote the observance of that chapter. How can he do this?

There are facts more or less known from which conclusions can be drawn concerning the interior spirit, for instance, the Tertiaries' conduct toward others, attendance at weekday Mass and other church services, the reception of the Sacraments, and so on. Confidential interviews with the director, the prefect and one or the other officer or member, and discreet inquiries at the

board meeting will furnish the desired information. The records, the attendance at the monthly meetings, the care bestowed on the sick and the poor members, and the corporate activities indicate the spiritual standing of the fraternity.

The visitor should prudently use the knowledge gained in impressing the essential purpose of the Third Order on:

- a. *The Officers.* Their position stamps them as the leaders and models. Their life should be an exemplification of genuine Tertiarianism. They ought to be able to advise inquiring members on things Franciscan. The commissary would do well to insist on a short pertinent reading at all of their regular meetings.

- b. *The Director.* He must be given all the encouragement, counsel, and help possible. It is for the fraternity to place at his disposal good material for the conferences and instructions. If for one reason or another he does not give the monthly sermons and the novice instructions, the commissary should see to it that a suitable spiritual reading is held at the monthly meeting, and that the master (mistress) of novices instructs the novices and postulants with the aid of material indicated by him.

- c. *The Fraternity* as such. The climax of a visitation is the sermon to the assembled members. On it the success of the visitation depends to a great extent. The principal aim of the visitor must be to arouse new enthusiasm for Franciscan ideals. He must dwell on the purpose of the Third Order in one form or another, preferably in connection with Papal pronouncements, the rule, or the life of St. Francis. The investigation may tell him what points of Tertiary life are to be emphasized. To an-

nounce regulations and comment on them is not sufficient. The members should leave with the firm resolution to strive more earnestly for perfection by faithfully observing the letter and spirit of the rule.

3. Allow me to sound a warning against what has been called "the heresy of action." Our age suffers from overwrought nerves; it wants to see immediate returns from energy expended; it is impatient of holy inwardness. Even we Friars are in danger of undervaluing prayer and the exercises of the interior life. If your Tertiaries sedulously cultivate the spirit of prayer and devotion, you need not worry about works of faith and charity. The fire of Divine love will burst forth in corresponding action. The Gospel gives priority to prayer. Do not overstress activities. If you want spirituality, preach spirituality.

The Commissary as Superior

AS THE REPRESENTATIVE OF THE minister provincial, the commissary is also the superior of the Tertiaries. There ought to be a close contact between him and the fraternities at all times. Fraternities that lack good direction require his special care. Perhaps one or the other of the following suggestions is practicable in your circumstances:

1. Supply the directors with good sketches of the sermons and instructions, especially the directors among the diocesan clergy.

2. Promote solid piety. Even in regard to holy Mass very useful hints can be given. I call your attention to the Way of the Cross for the Third Order. It weaves the fourteen paragraphs of the second chapter of the rule into the fourteen stations. The members of a certain fraternity make this devotion every week with the director after an evening devotion. The results are grat-

ifying. The compiler of A Collection of Indulgences for the Order of St. Francis intended principally the spiritual growth resulting from the dispositions required for gaining indulgences.

3. Work for a library, at least a collection of Franciscan and religious literature, in every fraternity, and encourage its use.

4. Much of the aforesaid could be accomplished by issuing periodically a bulletin from the commissary's office.

5. Hold regularly well prepared and conducted provincial or regional meetings of the directors. Our general statutes ordain that the commissary convoke the directors, hold seminars, and the like.

6. Aside from taking the best care possible of the fraternities of priests and seminarians, disseminate knowledge about the Third Order among the diocesan clergy. The statutes just cited direct our superiors frequently to invite priests to discuss matters pertaining to the nature, government, and apostolate of the Third Order. The more information of the right kind we get to the priests, the more fraternities and qualified directors we shall have. No alert commissary misses a favorable chance to acquaint the clergy with the spiritual potentialities of the Third Order.

Interrelation of the Commissaries

BROTHERLINESS IS THE HALLMARK of the orders of St. Francis. There is no room for parochialism. We all are sons of the same spiritual father, and work for the same cause. The bond of fraternal unity and helpfulness displayed at our annual meetings should unite the commissaries at all times. One for all and all for one.

1. Frequent interchange of views and experiences is advan-

tageous. The achievements of one may encourage another. Difficulties and problems in one province likely turn up in other provinces. Comparison of failures and successes may lead to happy solutions. New appointees should welcome information from more experienced brethren. An exchange of circulars, bulletins, congress reports, and the like could do much good.

2. Is it not feasible to place the products of the genius and zeal of each commissary at the disposal of all? It is true, our National Secretary and THE FORUM do what they can in this regard, but perhaps a closer cooperation between the com-

missaries themselves would accomplish more. For instance, if one furnishes novice instructions for the directors, why not give others a chance to benefit from the work? There should be no difficulty in making arrangements satisfactory to all sides.

Above all else, shun no labor and let no obstacle deter you in your efforts to increase the spirituality of your Tertiaries. If one attempt fails, have recourse to God and try again, but always remain within the rule and our traditions. The effectiveness of the Third Order is proportionate to the spirituality of the members. ●

THE MYSTICAL BODY

BOOKS
AND WHAT'S IN THEM

LEADERS
MUST BE READERS

OF THE MANY WRITINGS ON THE Mystical Body which have come from the press in recent years, none recommends itself for solidity above the Mystical Body of Christ, by Friedrich Juergensmeier (translated by H. Gardner Curtis, Bruce, \$3.00).

The author, rector of the seminary of Paderborn archdiocese, sees the doctrine as the basis of the religious life and asceticism generally. Of the two parts of the book the first is at pains to establish the Catholic doctrine on the Mystical Body as found in Holy Scripture, especially the writings of St. Paul, and in the dogmatic teaching of the Church. This is done with a thoroughness that leaves little to be desired. Notable is the complete array and application of all the Scriptural texts bearing on the subject. This portion of the book, though much the briefer, is a masterpiece in itself.

The second part of the book is de-

voted to the author's main purpose, that of building up an organic, uniform idea of Christian life and asceticism based on the doctrine of the Mystical Body. It was the author's experience that, for lack of a unifying principle, treatises on asceticism seldom if ever present a systematic and properly integrated whole, in which each thought and practice flows logically from a central idea and leads back to it again. Admirable is the way in which the author links every detail of Christian life, and notably the reception of the Sacraments, to the central idea of life in and through Christ.

The book is meant for the laity as well as for priests and religious, though it is less a book for the rank and file than for directors and leaders, a class that, thank God, is becoming more and more numerous among us, due to the lay retreat movement and other types of advanced Catholic Action and activity.

An excellent presentation piece for priests and religious leaders in and out of the convent. ●

There is a new edition of Father John La Farge's *The Race Question and the Negro*, a study of the Catholic doctrine on interracial justice (Longmans, \$2.50). Four new chapters have been added, and the chapter on Interracial Action has been entirely re-written, while in other chapters statistics have been brought up to date and other items revised. In four sections the book outlines the subject matter, states the Catholic doctrine, enlarges on certain crucial issues, and offers solutions general and specific to the problems. An epilog on Interracial Justice and the Church's Work for the Negro, followed by extensive notes and bibliography, complete the book of 315 pages. ●

The Clean Oblation, by Father M. D. Forrest, M.S.C., deals in the main with the theories relative to the essence of the Eucharistic sacrifice. While all orthodox theologians agree that the holy Mass is a true sacrifice, there are two general theories, each with its variations, regarding the relation of the sacrifice of the Mass to the sacrifice on Calvary. The point is, which of the theories best harmonizes with and explains the Catholic doctrine of a true sacrifice in the Mass: the general theory of two distinct acts of sacrifice (dualism) as between Calvary and the Mass, or only one (unicism). The author, sometimes rather vigorously, upholds the theory of dualism. The *quaestio disputata* is an old one, and there are weighty reasons on both sides, on the merits of which Mother Church has never rendered a definitive decision.

The third part of the book, on the fruits of the Eucharistic sacrifice (adoration, thanksgiving, propitiation, impetration), is a summary of the teaching of theologians on the

subject which will prove of interest to the general reader. Radio Replies Press, \$2.75. ●

Tertiary David Goldstein continues the tireless campaigner for Christ by public word and print. In *What Say You?* he offers some 450 pages of questions and answers, from his experience as a street campaigner, on live subjects from the field of religion in general and the Catholic Faith in particular. Both matter and form of the replies are instructive, illustrating the tone and kind of argument that seems best to meet hostile as well as friendly inquiry, paving the way for truth and mutual understanding and bringing satisfaction to heart and mind of those concerned. The book is good reading for anybody seeking to enlarge his religious information and deepen his convictions, while those interested in knowing how to meet popular argument in a popular way will be grateful for Dr. Goldstein's well digested, well authenticated and yet altogether appealing replies, which, where occasion suits, do not hesitate at snappy comeback and humorous sally. A good aid to Tertiary groups interested in the apostolate. Radio Replies Press, \$2.75. ●

There is a new life of St. Francis for children, called *God's Troubadour*, by Sophie Jewett. A feature of it are the songs from the time of St. Francis which are scattered throughout the book. A further feature are the five altogether new full-spread illustrations from the life of St. Francis, in a pleasing combination of sepia and deep blue, the work of artist Elinore Blaisdell. These features make the book desirable among Franciscana, also where the author's shying away from the supernatural in event and motivation cannot meet with favor. Crowell, \$2.00. ●

Another children's book is the

story of Guadalupe by Josephine O'Neill, entitled *Our Lady and the Aztec*, with chapter illustrations in red and black by Justin F. McCarthy O.F.M. Appreciation and reverence for the holy mystery involved has not kept the author from understanding simple Juan Diego's spiritual adventure and making the best of its appeal to children. St. Anthony Guild Press, \$1.00. ●

No children's book but a most delightful excursion into the realm of real poetry is *Eleven Lady Lyrics*, by Fr. Angelico Chavez O.F.M. (St. Anthony Guild Press, \$1.25). Sixty-six entries of unusual beauty of conception, creative expression and execution, as well as metrical form are comprised in the precious volume. The book takes its title from the lyrics on our Lady which head the five sections of the book and form its epilog. There are poems on war, on the seven Sacraments, on Scriptural texts, with "some lighter verse, and divers other numbers", to suit many moods and fancies. The author has been compared to Joyce Kilmer; it is this writer's humble opinion that, on the merits of this volume alone, proper perspective will one day set down the comparison as a disparagement of the inspired artistry of Fray Angelico. ●

Radio Replies Press are the publishers of a number of new pamphlet offerings. More substantial in volume (118 pages, \$1.00) is an illustrated *Life of Father Pro*, the Jesuit martyr of the Calles persecution, by Rev. M. D. Forrest, M.S.C. Then there is the *Mosaic Manifesto*, being the Ten Commandments simply explained for children and converts (50c). Timely in view of the Luther anniversary of 1946 are the quizzes put to a street preacher and assembled in a pamphlet called *New Light on Martin Luther* (15c).

Why Squander Illness contains

prayers and thoughts to help Catholic and non-Catholic patients employ their time usefully and offer it up profitably (15c). The Catholic Theology of the Crucifixion (10c) is an address by Father Sallaway of West Lynn in reply to a modernistic dominie's excursion on the subject. ●

The Franciscan Fathers of Libreria Guadalupana, Box 85, Hebbronville Texas, are distributors of an array of pamphlets in Spanish, which we take pleasure in noting for interested directors and readers.

First there are several numbers dedicated to Our Lady of Guadalupe: *Nuestra Señora de Guadalupe* by Jose Romero S. J., commemorating the fiftieth anniversary of the Crowning, and giving an account of the apparitions and the devotion; then, *Historia de la Aparicion*, from the original Nahuatl language account; then, *Meditaciones*, by Luis Benitez S. J., for the five Sundays in honor of Our Lady of Guadalupe.

Two other offerings on the Blessed Mother are a *Breve Historia de Nuestra Señora de Zapopan*, the noted Franciscan shrine, by Fr. Luis Basave O.F.M., and a *Novena* for the eighteenth of every month in honor of our Lady of Zapopan.

Offerings on St. Anthony are a smaller illustrated life; and a larger life in colored print and pictures for children.

A brief summary of Tertiary duties together with the Tertiary Office arranged with application to the Passion is a further number. ●

Most Rev. Fr. Leonard Rodriguez Ballon O.F.M. Bishop of Huancayo, has been selected as Vicar Capitular to govern the archdiocese of Lima Peru until the late Archbishop Pedro Pascal Farfan's successor has been appointed. ●

ITEMS OF INTEREST

Vagueness characterizes many reports on Franciscana coming to us from abroad.

Elsewhere in this issue (p. 67) we carry the address of Pope Pius XII to the Tertiaries of Rome in September 1945. A great number of Tertiaries participated in the audience; one report says 4000, another 6,000. One report sets the date at September 21, another at September 20. Similarly conflicting are the reports as to how the audience was organized and who precisely was present at it.

A news story says that "in the very monastery founded by St. Francis of Assisi, Jews worshiped in their own synagogue built in the basement," and it goes on to tell how, as the Catholics of Assisi worshipped overhead, the Jews attended their own services, perserved their articles of devotion and found refuge from persecution and death there as well as in other religious institutions and the homes of Catholics. St. Francis did not found San Francesco, and the Portiuncula is outside of Assisi. What monastery would fit the case?

Similarly unclear are the reports regarding Sacred Heart University at Milan, presided over by the celebrated Father Gemelli O.F.M. A news item with a Vatican date line recently said the damage done to it had been repaired and the school was in full operation. If such is the case, the damage could scarcely have been as extensive as previously reported.

Regarding the tomb of Duns Scotus in the Minoritenkirche of Cologne one rumor says total destruction, another says no damage except to the church. And to cap it, a rumor on good authority two years ago said two of the projected twenty-five volumes of Scotus' works

were in the press; now the word is, "Definitely nothing to it!"

Evidently we shall have to wait for the return of civilization and civilized ways to clear up much of this doubt. ●

Less doubtful are other stories, among them accounts of the wholesale murder of priests and religious in Soviet-blessed Yugoslavia. The plea is Nazi collaboration, treason and whatnot, the fact is defense of the ordinary everyday rights of decent human beings, and trials are either altogether absent or a sham.

A victim to Tito truculence has been also the celebrated Fr. Anthony Harapi O.F.M. of Scutari Albania, by far the best known of the Catholic leaders of that country. With his Franciscan fellow religious, among them the late popular poet Fr. George Fishta, he had done much to make the name of the Catholic minority in Albania (11 percent of the population) highly respected by the entire country, including its large Mohammedan population.

As editor of the literary and cultural journal *Hyllik Drites* and writer of many books and articles, he had stood out in public life for many years, while in the order itself he held high trusts. His interest was in no political party so much as in the welfare of the people, which accounts for his figuring prominently in all the changing political governments of the last decade in Albania.

At the same time his unwavering Christian convictions were too well known to make him acceptable to Tito's ruthless foreign-supported dictatorship. Father Harapi went into hiding at first, but gave himself up when he realized he was imperiling the safety of others.

At his slaying last year he was fifty-seven years of age. Born in

1888, he received the habit of St. Francis in 1904 and was ordained in 1910. ●

Press schedule makes us late but none the less cordial with our felicitations to Fr. Alphonse Parziale O.F.M. (2), who on December 15 passed the fiftieth anniversary of his entry in the Order. He was received in the famous friary of Fonte Colombo, where St. Francis wrote the rule of the First Order and, perhaps, of the Third Order. For years he has been prominent in Third Order work both as commissary for the Tertiary province of the Immaculate Conception and as a member

(Concluding page 74)

Surely he must have been zealous to protect, spread and defend so marvelous an institution when we see how zealous he was for the peace of cities and families, and how devoted he was to the salvation of souls.

Even if history is silent, can we imagine Anthony passing the Tertiaries by without help and encouragement? Can we see him leaving aside so grand an instrument for reform and penance? It is more than probable that Anthony invested many people with the Third Order habit and gave this order, so dear to all Friars, a new impetus through his zeal and love (p. 342).

It seems certain, as Salvagnini and Facchinetti hold, that Anthony knew St. Albert the Great in Padua. The Dominican doctor taught there from 1228 on, at the priory of St. Augustin. The abbot of St. Benedict's in Padua in those years was Bl. Jordan Forzate. It is related that one day he heard Anthony preach, and Jordan was so touched by the sweetness of his words that he fell into ecstasy. Jordan also testified to the virtues and miracles of Anthony in the process of the latter's canonization (p. 343).

(Other articles to follow)

of national committees as well as during a six-year term as provincial minister of his province (1931-1937). He has been identified with the pastorate of Our Lady of Peace parish in Brooklyn for many years. Vivat, floreat, crescat! ●

Fr. Paschal Kinsel O.F.M. of the Commissariat of the Holy Land (7) is returning to America from Jerusalem, where he was rector of Terra Sancta College for the last fifteen years. The institution, with an enrolment of 500 students, is the largest Catholic school in the Holy Land. With him Frs. Bonaventure Simon and Jerome Siler are returning, together with Bro. Albert Werdem.

Three fathers and two brothers are leaving the Washington commissariat to take their places. They are Fr. Terence Kuehn, the rector of Terra Sancta College, with Frs. Kevin Mooney and Raphael Kratzer, and Brothers James Wellman and Robert Minogue.

The question of the Holy Places is a crucial one again today, due to the shifting political scene. In 1925 the Catholic Truth Society of London published a manifesto on the claims of the custody of the Holy Land as applying to the Catholic Church and the official custodians, the Order of Friars Minor. Nothing in that manifesto has lost its validity, and Catholic groups will do well to acquaint themselves with its subject matter. Copies of the manifesto, *The Question of the Holy Places*, may be obtained from any of the following commissariats of the Holy Land: 1400 Quincy Street N. E., Washington 17, D. C.; 3140 Meramec Street, St. Louis 18, Mo.; 133 Golden Gate Avenue, San Francisco 2, Calif.; 2010 W. Dorchester Street, Montreal, Canada. ●

Public interest in St. Francis seems never to abate. Not a year but one or more and sometimes many new works large and small

come off the press, while articles appear in magazines or find their way into larger books.

Not always things one can endorse—liberties taken with dates and facts, and above all erroneous constructions put on facts mainly from a failure to recognize the vast part played by supernatural motivation and grace in the life of St. Francis.

A recent article on "everybody's St. Francis" in *The Reader's Digest* was taken apart for the editor by Fr. Ignatius Brady O.F.M. of Duns College Detroit, who pointed out a short dozen errors in fact and motivation. Also a nearly book-length sketch of St. Francis included in *The Saints That Moved the World* by Rene Fulop-Miller (Crowell) is open to criticism on the same scores.

On the other hand it is gratifying to have publishers and distributors tell of good demand for Schimberg's *Larks of Umbria* and O'Brien's *Mirror of Perfection*. ●

Little short of sensational has been the progress of Fr. John Baptist Kao O.F.M. through Latin America in the past year as goodwill ambassador for the Chinese government. In the course of the visit the genial and gifted friar met with the heads of government civil and ecclesiastical in practically all the Latin republics, everywhere creating the deepest impression both in personal interview and in public appearance with his wide and intimate knowledge of the religious, social, economic, political, and general cultural life of China. His genial manner along with an astonishing command of languages (he speaks at least eight modern languages fluently) put him and his hearers at perfect ease and in quick rapport.

A highlight in the progress was his visit to Lima, where among other appearances he addressed the

first national Third Order congress of Peru and was feted by the Chinese ambassador to the country.

Father Kao is a member of the apostolic vicariat of Fengsiang China, the first vicariat to be entrusted entirely to native Franciscans. At this writing Father Kao is preparing to return to his native land. Born in 1906, he entered the order in China and was ordained there in 1930, after which he was sent to Europe for further study at St. Anthony's University in Rome and the University of Lille, where he won the degree of Doctor of Political Sciences. Extensive travel throughout Europe and America and the publication of numerous books and articles have to date filled out the time of his exile from China in consequence of the Sino-Japanese war and the recent World War. ●

(Concluding page 77)

other people are doing, knowing that his time was given him to complete the pilgrimage of this pitiful life, so that in the end his going forth from this very illusive world might be a happy one.

By these three rules he guided all his life, subject in everything to me, in all things resigned to me. Men and women, wealth and honors, the external comforts of temporal things and even the interior consolations of spiritual things did not mean so much to him but that he was glad to be deprived of them all for my sake. In every way he was dear to me and devoted to me and altogether united with me, rendering to me all the glory and honor of whatever he possessed and did.

And I could have full sway over him, since there was nothing left in him but myself.

(To be continued)

CALENDAR OF PLENARY INDULGENCES

MARCH

1. The way of the Cross. A. G. and P. I.
2. St. John Joseph C. 1 Or.
3. St. Colette V. 2 Or.
4. St. Catherine of Bologna V. 2 Or.
5. St. Salvador of Horta C. 1 Or.* (presumably renewed).
6. St. Joseph. G. A. and P. I. The Thirteen Tuesdays before the feast of St. Anthony begin today.
7. St. Benvenute B. C. 1 Or.
8. Annunciation. G. A. and P. I.*
9. Bl. Didacus Joseph C. I. Or.
10. St. John of Capestrano C. I. Or.
11. St. Peter Regalado C. 1 Or.
12. One Friday of Lent

GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*

On each of twelve successive first Saturdays of the month. Prayers in honor of

the Immaculate Conception. The first Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulged Blessing as given in the confessional: *Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.*

Any priest having the faculties of the diocese can give the Indulged Blessing in this form in the confessional.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Fr. Ferdinand Kenny O.F.M. (6), Frater Lorenzo Benoit O.F.M. (24), Br. Capistran Gerbracht O.F.M. (5), Br. Hyacinth Nienhaus O.F.M. (5)

Sr. M. Teresina Denttinger (7), Sr. Conradine Steinbach (40-1), Sr. M. Claver McBride (40-1), Sr. M. Casparina Huber (19), Sr. M. Cosma Stein (23)

Appleton: Agatha Wudi, Katherine Fountain, Anna Gayhart, Loretta Peerenboom, William Butler

Chicago: Mary Andrushes, Elizabeth Sedina, Catherine Roche, Theresa Casey, Bridget Forbes, Catherine Moran, Jennie O'Neill

Cincinnati: Margaret Hogan, Mary Diehl, Margaret Geyer, Teresa Heidkamp, Mary Honnerlow

Cleveland: Anna Wuchte, Anna Martin

Detroit: James Beattie

Louisville: Mary Buckman, Catherine Hoffman, Josephine Heverin, Amelia Fries

Milwaukee: Ernest Malfatti, Ida Hesse, Mary Petelinz, Marie Clemens, Martha Hickey, Nora Coffey, Antonia Kolb

New York: Martha Morgan, Anne McMahon, Frances Contrino, Mary McElligott, Maria Funk, Anne Higgins, Elizabeth Commerford, Rose Kearns, Mary Johnston, Elizabeth Reynolds, Catherine Donovan, Mary O'Rourke, John Holley, Stephen Molnar

St. Louis: Ella Bergman, Isabel Leber, Mary Repking, Louise Centner, Anna Shannon, Clara Kessler, Adelaide Bersch, Margaret Snyder, Grace Lightfoot, Mary Ackermann

Superior: Emma Herbert

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